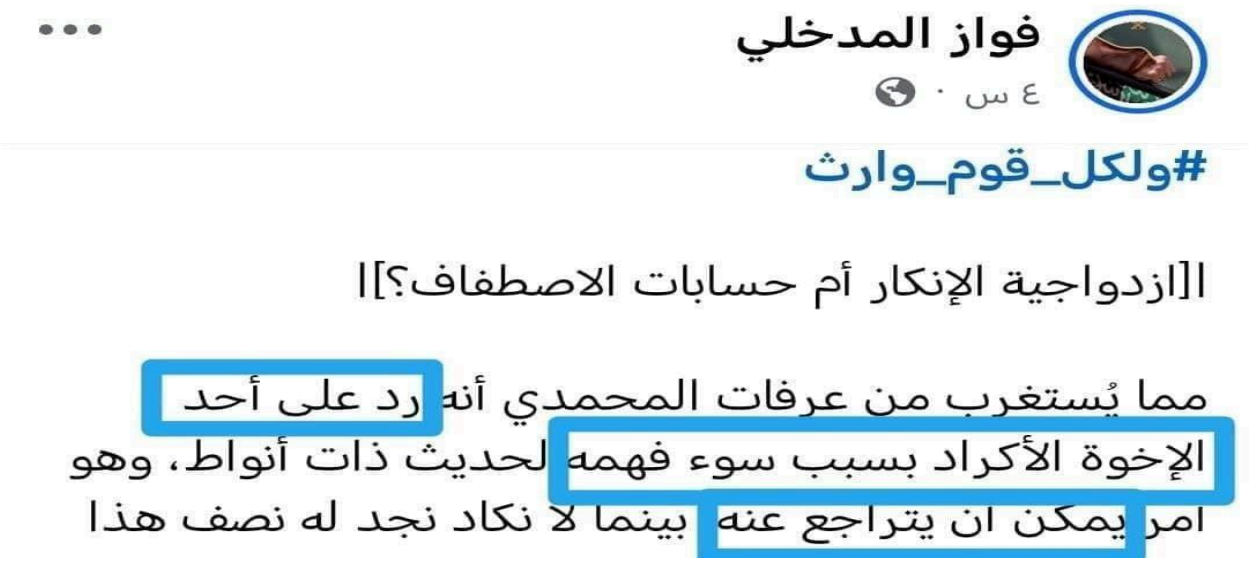
[Fawwāz al-Madkhalī Clarifies the Error of Their Kurdish Group and Their Misunderstanding of the Ḥadīth of Dhāt Anwāṭ]

Shaykh 'Abdul-Baasit Al-Mashhadaani

Shaykh 'Abdul-Baasit Al-Mashhadaani (May Allāh preserve him) said:

Fawwāz al-Madkhalī said in one of his posts:



> *"From what is surprising about 'Arafāt al-Muḥammadī is that he refuted one of the*

> *Kurdish brothers* ***due to his misunderstanding of the ḥadīth of Dhāt Anwāṭ,*** *and this is something he could retract from...”*

Thus, Fawwāz al-Madkhalī affirmed here that one of the Kurds:

1. Made a mistake regarding the ḥadīth of Dhāt Anwāṭ[1].

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[1] Abū Iyāḍ said while defending Dānā ʿAbd Allāh:

> *“In this entry, I want to address a similar occurrence that happened earlier this year in January 2026 involving a Kurdī shaykh, Shaykh Dānā ʿAbd Allāh, who is another victim of ʿArafāt and his gang.”*

He also said:

> *“However, ʿArafāt totally missed the point, despite it being as clear as day, from within the very question that he read out himself, and knowingly went on to misrepresent the issue, twisting and distorting it into something else, and then making a display of jealousy for the Companions, making wild exaggerations, stupefying his audience, wherein the shock and awe generated from this type of pseudo-scholarship leaves his audience unable to critically think about what they are hearing, the gross misrepresentation and the extremely harsh judgements being issued.”*

Therefore, the followers of Nizār—and Abū Iyāḍ in particular—need to be consistent.

2. That this was due to his misunderstanding.
3. That it is possible for him to retract from it.

And I say to Fawwāz:

They have two positions before them:

Either Dānā ʿAbd Allāh was mistaken, as Fawwāz—whom you regard as one of your scholars—has stated; or Dānā was correct, as Abū Iyāḍ's defence appears to maintain.

If you accept Fawwāz's position that Dānā was mistaken, then what exactly is the problem with Shaykh ʿArafāt criticising that mistake? On what basis can his criticism then be dismissed as "misrepresentation," "distortion," "pseudo-scholarship," or an attempt to "stupefy" his audience?

You cannot affirm that Dānā was mistaken while continuing to portray Shaykh ʿArafāt's criticism of him as an unjust attack. If the criticism was based upon a genuine mistake, then the accusation that ʿArafāt merely "twisted and distorted" the issue requires proof.

So which position do you accept?

Was Dānā mistaken, as Fawwāz said? Or was he correct, as Abū Iyāḍ's defence suggests?

Consistency requires a clear answer.

Allāhul-Mustaʿān.

This is not an individual mistake from your group; rather, all of them are upon this error. In fact, it has become a methodology for your Kurdish group, they persist upon this mistake, and they have united in supporting their companion with falsehood.

Rather, **their companion, Dānā,** went further and slandered the women of the Anṣār — may Allāh be pleased with them — by describing them as **"long-tongued,"** far removed are they (from such a description).

Then, have you clarified his error to him and explained to him his misunderstanding of the ḥadīth of Dhāt Anwāṭ, since you have become aware of it?

And did you tell him to retract? If you did request that he retract, then why has he not retracted until now? And what is the ruling on one who does not retract from such errors?

And why do you downplay the seriousness of making errors concerning the companions — may Allāh be pleased with them —**when it is a great foundational principle of the Salafī methodology?**

Shaikh Rabīʿ —may Allāh have mercy upon him— said:

"It is obligatory upon all Muslims to **respect them (the companions), to honor them, and to place**

them in their lofty ranks in which Allāh has placed them. Whoever seeks to displace any one of them from his rank has exposed himself to the anger of Allāh and His curses, just as the Messenger (peace and blessing of Allāh be upon him) cursed those who do so."
[See: al-Waṣāyā al-Manhajiyyah, p. 193]

He also said —may Allāh have mercy upon him–:

"The Salaf were strict regarding respecting the companions, refraining from mentioning their slips and what occurred between them, and **they were severe in condemning those who mention such matters or belittle any of them.**"

[Check: The Stages of Abū al-Ḥasan and His Fluctuations Regarding His Description of the Companions as ‘Scum’]

Written by : Shaykh 'Abdul-Baasit Al-Mashhadaani

15th Dhul Qi’dah, 1447 AH. 3rd May 2026

Translated by: Abū Kawthar Lukmān Bn Abdir-Raūf

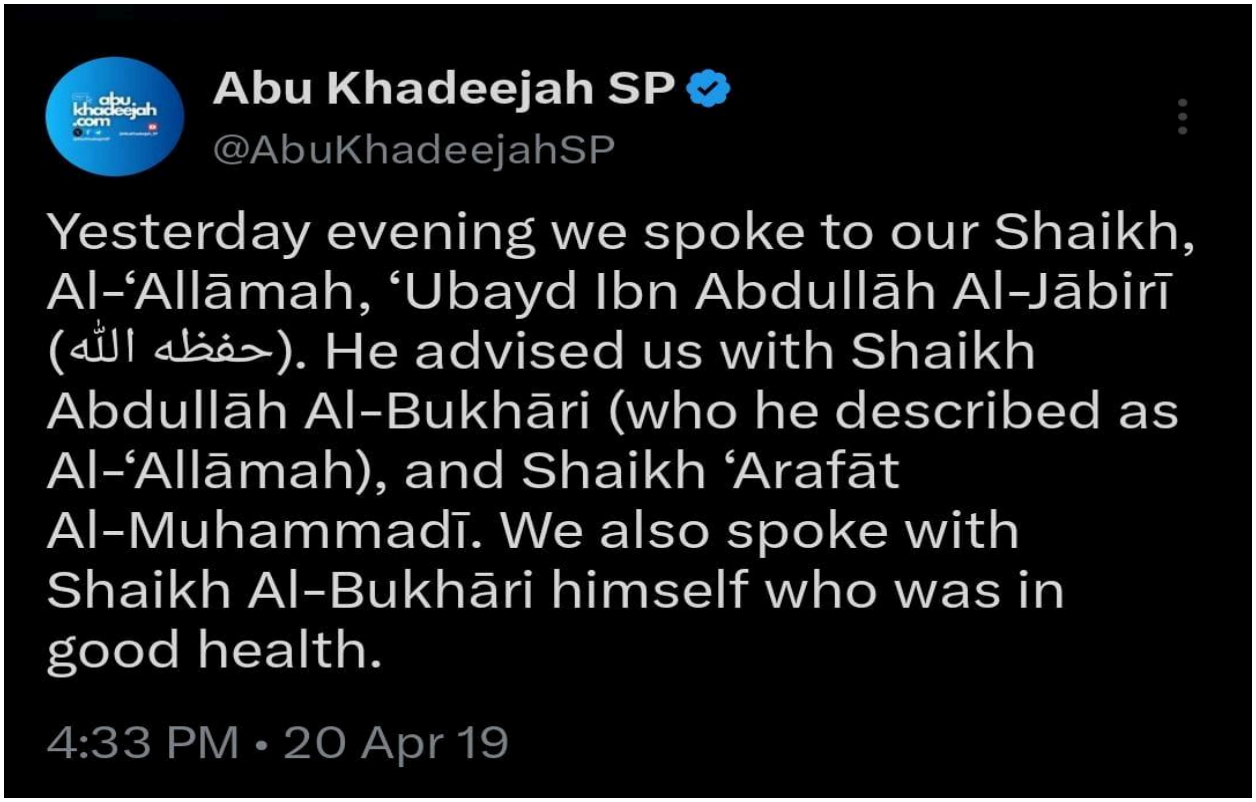
Muharram 26, 1448 AH. 11th July 2026

Notes:

From what has been observed in this fitnah is a **clear and intense hostility toward the scholars of the Sunnah** – particularly those whom the senior scholars have directed people to– most notably **Shaikh ʿArafāt and Shaikh ʿAbdullāh al-Bukhārī.**

1. What appears to unite individuals such as Nizār in Sudan, al-Hudhaifī in Yemen, Bilāl as-Sālimī in Egypt, Abū Iyaad in the UK, as well as certain Kurdish figures and others, is **their shared and pronounced hostility toward Shaykh ʿArafāt.**

2. A clear indication of this is the following: prior to this fitnah, was Abū Iyād known for promoting these Kurdish "shaikhs," Bilāl as-Sālimī, Nizār, or others? The answer is no. Rather, he used to promote **Shaykh ʿAbdullāh al-Bukhārī and Shaykh ʿArafāt etc,** in accordance with the guidance of the major scholars such as **Shaykh Rabīʿ and Shaykh ʿUbayd.** However, when Abū Iyād was criticized for serious errors he committed against the scholars, he turned against Shaykh ʿArafāt —who was among those who corrected him—and made him his primary adversary. Consequently, anyone who opposes Shaikh ʿArafāt is now treated as an **ally,** under the claim that they are all being "oppressed" by him. Allahul-Mustaʿān.


Abu Khadeejah SP
@AbuKhadeejahSP
Yesterday evening we spoke to our Shaikh, Al-'Allāmah, 'Ubayd Ibn Abdullāh Al-Jābirī (حفظه الله). He advised us with Shaikh Abdullāh Al-Bukhāri (who he described as Al-'Allāmah), and Shaikh 'Arafāt Al-Muhammadī. We also spoke with Shaikh Al-Bukhāri himself who was in good health.
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3. Therefore, Abū Iyād's defence of Dānā al-Kurdī is not truly based on supporting the oppressed, as he claims. Rather, it appears to stem from his alignment with someone he perceives to have been "wronged" after being refuted. In this narrative, anyone corrected by Shaikh 'Arafāt is labelled as oppressed and Abū Iyād start defending him.

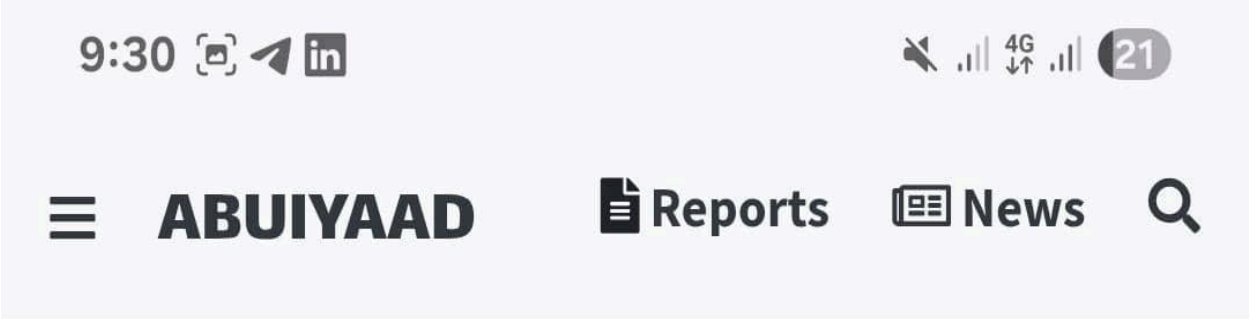
4. Furthermore, when Fawwāz —whom some in the West suddenly start promoting— acknowledged the error of Dānā and his **misunderstanding (sū' al-fahm) of the hadith of Dhāt Anwāṭ,** the followers of Abū Iyād found themselves cornered. They were left with two choices: either accept that Dānā was mistaken and should

repent (which was the very position of Shaikh ʿArafāt), or persist in defending him. Unfortunately, they chose the latter. May Allah protect us from misguidance.

5. In summary, this hostility toward Shaykh ʿArafāt has led some individuals to downplay serious and dangerous errors, particularly those relating to the Companions, which is a **fundamental principle in Salafiyyah**. Even though Fawwāz acknowledged the mistake, he still minimized its severity and continued his criticism of Shaykh ʿArafāt.

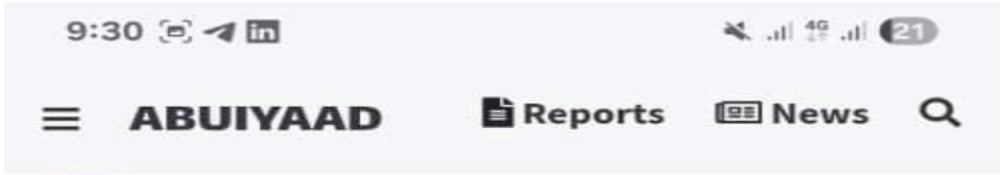
We ask Allāh for safety and protection.

Appendix 1



In this entry, I want to address a similar occurrence that happened earlier this year in January 2026 involving a Kurdī shaykh, Shaykh Dānā ʿAbd Allāh, who is another victim of ʿArafāt and his gang. This is from

Appendix 2



02 However, ʿArafāt totally missed the point, despite it being as clear as day, from within the very question that he read out himself, and knowingly went on to mispresent the issue, twisting and distorting it into something else, and then making a display of jealousy for the Companions, making wild exaggerations, stupefying his audience, wherein the shock and awe generated from this type of pseudo-scholarship leaves his audience unable to critically think about what they are hearing, the gross misrepresentation and the extremely harsh judgements being issued.

03 For something that he either misunderstood, or deliberately exaggerated, he used all the following descriptions and judgements:

> **Astray, deviant, innovator, resembles the Mutaraffiḍ, Rāfiḍī Fariḥān al-Mālikī, ignorance, misguidance, must repent and recant, an innovator, perishing in is innovation, he is declared an innovator if he does not repent.**

[فواز المدخلي يبين خطأ جماعتهم من الأكراد وسوء فهمهم لحديث ذات أنواط]

قال فواز المدخلي في منشور له:
(مما يستغرب من عرفات المحمدي أنه رد على أحد الإخوة الأكراد بسبب سوء فهمه لحديث ذات أنواط وهو أمر يمكن أن يتراجع عنه...).

فأكد فواز المدخلي هنا أن أحد الأكراد:

١- أخطأ في حديث ذات أنواط.
٢- أن ذلك بسبب سوء فهمه..
٣- أنه من الممكن أن يتراجع عنه.

وأنا أقول لفواز:

هو ليس خطأ فردي من جماعتكم، وإنما هم جميعهم على هذا الخطأ، بل أصبح منهجا لجماعتكم من الأكراد، مصرين على هذا الخطأ، وهم قد تمالؤوا على نصرة صاحبهم بالباطل.
بل زاد صاحبهم دانا فطعن في نساء الأنصار -رضي الله عنهن- بأنهن طويلات اللسان -حاشاهن-

ثم هل بينت له خطؤه، وأوضحت له سوء فهمه لحديث ذات أنواط، بما أنك اطلعت عليه.

وهل أمرته بالتراجع، وإذا طلبت منه التراجع فَلِمَ لم يتراجع لحد الآن، وما حكم من لم يتراجع عن مثل هذه الأخطاء.

ولماذا تهوِّن من قضية الخطأ في موضوع الصحابة رضي الله عنهم.

مع أنه أصل عظيم من أصول المنهج السلفي.

قال الشيخ ربيع –رحمه الله-:
(فواجب على المسلمين جميعا أن يحترموهم، وأن يقدروهم، وأن ينزلوهم منازلهم العظيمة التي أنزلهم الله فيها، ومن أراد أن يزحزح أحدا منهم عن مكانته فقد تعرض لغضب الله ولعناته؛ كما لعن ذلك رسول صلى الله عليه وسلم من يفعل ذلك).
[ينظر:"الوصايا المنهجية (ص 193)"].

وقال أيضا -رحمه الله-:

(شدد السلف على احترام الصحابة والإمساك عن ذكر زلاتهم وما جرى بينهم، والطعن الشديد فيمن يذكرها أو يتنقص أحدًا منهم).
[ينظر: مراحل أبي الحسن وتقلباته حول وصفه للصحابة بالغثائية]

الشيخ عبدالباسط المشهداني